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AN

# ANSWER

TO SOME

## Queries propos'd by W.C.

OR,

A REFUTATION *of* Helmont's *Pernicious* Error (*that every Man is often Born, and hath Twelve Ages of Tryal allow'd him in the World by GOD*) *warmly Contended for In, and About,* LAMBOURN *in* Wiltshire.

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In a LETTER to a FRIEND.

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*They shall proceed no farther, for their Folly shall be made known unto all Men.* 2 Tim. 3. 9.

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OXFORD,

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UMI

SIR,

WHT *these Papers, which before attended you in Manuscript, now come to your hands in a more publick way, is chiefly due to the threatnings of our Inquirer's Friends, who upon hearing them Read, declar'd,* That they would see that they should be Printed: *This it seems they thought an Advantage, and you see I am so fair an Adversary as to give it them.*

*You will readily observe that not only the Style, but the whole Contexture is negligent: and I freely own that I have endeavour'd to be Fine in* neither; *For no body that knows the Persons I write* For, *or those I write* Against, *or the* Trifling Opinion *I am to refute, can believe there is need of any accuracy on this Occasion. My chief care hath been that I might be understood by those few plain Readers this Paper is design'd for, and therefore I have not run into* Physicks *or* Metaphysicks, *so often as my Subject would carry me thither; and when the stream of Reasoning hath sometimes brought me amongst these Sciences, my stay there hath been as short as I could make it, and I have at such times endeavour'd to express Philosophical matters in terms Unphilosophical, and by which*

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*I have choſen rather to diſoblige your Ears with a diſcord, than be a Barbarian to thoſe unletter'd Perſons, who are concern'd in this Diſpute.*

Sir, *I thank you for directing me with what Temper, you think, I ought to behave my ſelf in this Controverſy; tho' I muſt needs ſay, that I find within me ſome Difficulty to obſerve it; for you cannot think it altogether eaſy for a Man, ſo Young as I am, to conſider a whimſical and abſurd Opinion maintain'd with ſuch intolerable Arrogance, and not to be led on to cenſure it, (as I think it doth deſerve) with all the forms of Contempt: But yet notwithſtanding, you will ſee that I have not diſregarded your Council, but in my Threatment of this Inquirer have rather conſider'd what it becomes me to ſpeak then he to hear.*

*But I muſt not forget that You, as well as my ſelf, are a Man of Buſineſs; that therefore we may miſpend as little of our time as we can, I'le immediately carry you to the Debate it ſelf. After I have laid down his Queries, I will ſubjoyn an Anſwer in this method:* 1. *I will ſhew the True and Genuine Senſe of thoſe Texts of Scripture he hath alleg'd for his Opinion.* 2. *The abſurdity of it.* 3. *Its inconſiſtency with the Holy Scriptures.*

Some

SOME

# QUERIES,

Said to be Propoſed by an

## Inquiring Man after Truth

(if happily he may find it)

## plainly Reſolved.

### QUERY I.

HOW *ſhall I underſtand that Place of Scripture which ſaith*, The ſame meaſure you mete, the ſame ſhall be meaſured, or meted to you again? *Whether it may not be thus underſtood, That if a rich Man, in this World's Goods, be not kind to the Poor, but hath his Heart ſet upon his Riches; whether, I ſay, the meaning of thoſe Words of Chriſt may not import thus much, That this rich Man muſt be born into this Word again, and become poor and miſerable, and know want and hunger, as he* Luke 6.38. Mat. 7.2.

*made, or endeavoured to make the Poor to know*, &c?

*Anſw.* Our bleſſed Saviour, in thoſe Texts of Scripture before-cited, warns Men againſt all raſh and uncharitable Cenſuring of Mens Perſons and Actions, from this Conſideration, That they, that do ſo, ſhall be ſure to find the like hard Uſage, either from Men in this Life, or from himſelf when he ſhall come to judge the World; Then you, ſaith Chriſt, who have ſo freely paſſed your Judgments on your Brethren, without any allay of Clemency, ſhall, when you come to my Tribunal, find Judgment without Clemency; *for with what meaſure you mete, it ſhall then be meted to you again.* This is the natural and obvious Signification of theſe Words, and what is agreeable to the Senſe of all Chriſtian Expoſitors. None, beſides theſe *Helmontians*, did ever think of a Revolution, upon Reading them: Thus far, however we both agree in the meaning of this Paſſage, as to believe, That hereby Chriſt doth threaten to puniſh Offenders in a way ſuitable to their Crimes; and beſides, that this Puniſhment is ſometimes inflicted in this Life. But here's the Point at which we part; he concludes, That if God ſhould

fail to puniſh an Offender, before he cometh to his Grave, he muſt be born into the World again, to ſuffer in like manner as he hath offended; whereas I conclude, concerning ſuch a one that ſo dies unpuniſh'd, that his Doom is deferr'd till the great Day of our Accounts, in order to which he ſhall riſe again, and *then ſhall God reward every man according to his works.* Mat 16.27. **This Life is no time of Recompenſe*, but in that day ye ſhall ſee, without the Expedient of ſo many Revolutions, all the Diſpenſations of God clear'd; for *then ſhall ye return, and diſcern between the righteous and the wicked, betwixt him that ſerveth God, and him that ſerveth him not*, Mal. 3. 18. * Eccl. 9. 2, 8, 1. 4. Job. 21. Pſ. 73. 5.

But I ſhall not be thought fully to have ſatisfy'd this Query, till I have diſtinguiſh'd between the ſame *general Analogical meaſure*, according to which God will mete to every man in that day, and between a *meaſure the ſame in kind*, which our *Inquirer* imagines God doth mete to every man in this World. The Impoſſibility of which I will ſhew by and by, in its proper Place.

*How ſhall we underſtand that Saying of* John, *Rev.* 13.10. He that killeth with the Sword, ſhall be killed with the Sword: He Qu. 2.

that leadeth into Captivity, ſhall go into Captivity? *What otherwiſe can be underſtood by this but, That if theſe Men ſhould die on their Beds, they ſhould be born again into this World, to have the ſame Meaſure meted to them, which they meaſured to others? Elſe how can the Juſtice of God be vindicated, ſince it is ſaid,* God is Juſt, and all his ways are Equal?

*Anſw.* *He,* prefixt to theſe Sentences, is not to be taken Univerſally, to ſignify as largely as *Whoſoever,* but is particularly reſtrained to the great Dragon, mention'd immediately before, by whom St. *John,* by Commentators, is underſtood to mean *ſome bloudy Perſecutor of the Chriſtian Religion,* either *Nero* or *Domitian,* (or both) and his Senſe of the whole is, Tho' God ſhould ſuffer him to ſhed the Blood, and take Priſoners the poor Chriſtians; yet at laſt he would return his Violence upon him, and his bloody Inſtruments: and tho' in the mean while *the Faith and Patience of the Saints* is exerciſed in bearing this meekly, without any reſiſtance of their Emperors; yet the Juſtice of God would not let them paſs unpuniſhed, but brought the ſame ſort of Violence on them, they brought before on God's Servants:

vants: For *Domitian* and *Nero*, who Butcher'd the Chriſtians, were Butcher'd themſelves, and the *Romans* afterwards taken Captives by the *Goths* and *Vandals*: So that you ſee that they had the ſame Meaſure meted to them again in this Life, and therefore I hope our *Inquirer* is ſatisfy'd, that from theſe words there is no need of a *Revolution*.

*How ſhall we underſtand the Apoſtle St.* Paul *to the* Romans, *Chap.* 9. *v.* 27. *where he ſaith, Tho' the* Children of Iſrael ſhould be as the Sand of the Sea-ſhore, yet but a remnant was to be ſav'd *at that time*? *Doth he exclude them in all future times*? *Surely no. Read* Rom. 11. 25, 26. *Where mention is made, that* when the fulneſs of the Gentiles ſhould come in, all Iſrael ſhould be ſaved: *See how the Apoſtle calls it a Myſtery. Now it plainly appeareth that the fullneſs of the* Gentiles *is not yet come in. And what is become of the Ten Tribes that have been in Captivity, for it may be about* 2000 *Years*? *Are not theſe born of* Gentiles, *and muſt it not be according to the Apoſtle's words fulfilled, when the fulneſs of the* Gentiles *is come in, all* Iſrael *ſhall be ſaved, being born of* Gentiles? Qu. 3.

Our

*Answ.* Our *Inquirer* thinks, That theſe Two paſſages of St. *Paul*, ſpeaking of the *Jews*, That, *a remnant ſhall be ſaved*, and *all Iſrael ſhall be ſaved*, are inconſiſtent, unleſs they be explain'd by his enlightning Doctrine of *Revolutions*; whereas I think, there needs only a Capacity to diſtinguiſh, between the *firſt Tender of the Goſpel* to the *Jews*, which was made in the time of our Saviour, which they generally refuſed; and the *laſt*, which ſhall be hereafter, upon the Completion of the *Gentiles*, which they ſhall as unanimouſly embrace. Let me adviſe ſuch as need any farther Enlargement on this Diſtinction, to take notice, That in the Chapters from whence theſe Paſſages are taken, the Apoſtle doth with ſome length ſpeak, concerning the calling of the *Gentiles* to the Chriſtian Faith, by God's acceptance of whom they were to become his Children, according to Promiſe; whereas his own People, which were always favoured by him, and might for their Number (ſo greatly were they Bleſt!) be compar'd unto the ſand of the Sea; were ſo hardned, that but few of them would receive the the Goſpel, when 'twas firſt tender'd unto them by our Saviour, and therefore but a Rem-

Remnant of them could be ſaved at that time: But I, ſays St. *Paul*, * *would not have you ignorant of this Myſtery*, or Secret (leaſt you ſhould be puft up with Spiritual Pride) that there ſhall come a Generation of the *Jews* in After-times, that ſhall be as Unanimous as you, in embracing the Goſpel of Chriſt, though for the preſent till the fulneſs of the *Gentiles* be come in, God gives them up to an harden'd Heart.

*What may be the meaning of thoſe Words of Chriſt in* Mat. 23. 35. That upon you may come all the righteous Blood ſhed upon the Earth, from the blood of righteous *Abel* unto the blood of *Zacharias* Son of *Barachias*, whom ye ſlew between the Temple and the Altar? *Doth it not plainly appear, that they were the very Men that did kill* Zacharias? *Or elſe what Juſtice were there in God to puniſh them for that which their Fathers had acted Fourty Generations, or near Four Thouſand Years before? Since God no where threatens to Viſit the Sins of the Fathers beyond the Third and Fourth Generation, under the Law?* Qu. 4.

From this Paſſage, as he thinks, he draws a double Argument for his Opinion: The Men here mention'd he concludes muſt Anſw.

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be the old Murtherers, Dead ſo many Generations before, who were now born again, in order to their Puniſhment; or elſe this great Abſurdity would follow from it, That God would be Unjuſt, to puniſh Children for Faults committed by their Parents near 4000 Years before. Now I utterly deny, that this would be the Conſequence here; for 'tis no Injuſtice in God to puniſh Children for their Father's faults, when they imitate their Father's wickedneſs, as theſe *Jews* did, our Saviour here ſpeaks of: When a Provocation is thus carried on, 'tis ſome degree of Clemency in God, to defer ſo long the Execution of his Juſtice. Nor is it any Derogation from the Truth of God's Threat of Puniſhing to the Third and Fourth Generation, as the Inquirer imagines; for by theſe words God doth not limit his Juſtice; as if it did never reach Offenders beyond the Third and Fourth Generation; a greater Number doth not exclude the leſs, but contain the leſſer under it: And therefore if God puniſheth to the Eighth Generation, he certainly puniſheth to the Third or Fourth; and if the Inquirer will turn to his Bible, he may rectify this his miſtake, for in the Firſt Book of

*Sam.*

*Sam.* 2. 31, 32. God threatned, and accordingly executed his Judgments on *Eli*; thro' all the Generations of his Family; and *Gehazi*'s Leprosy is threatned 2 *King.* 5. 27. to be entail'd on his Seed for ever: and in the 1 *Sam.* 15. 2. we find God then ordering the punishment of the *Amalekites*, for an Offence committed against the *Israelites* at least Eight Generations before, and the Scourge of God is not taken off from the *Jews* to this very day. What I have said is enough to shew the false Reasonings of the Inquirer; 'tis not my business, at present, to justify the Proceedings of God's Providence in these matters; that is excellently well done by Dr. *Cradock*, in his Sermon on *Eccl.* 9. 2. to which I refer my Reader, if he needs any satisfaction. But I will pass on to another of his Queries, so soon as I have observ'd to you how unfortunate these Men are, in choosing Passages of Scripture to prove their Revolution. In that place of Scripture this last Quotation is taken from, our Saviour doth in his Discourse with, and about the *Jews*, make a manifest Distinction between them and their Fathers which he would not have done, had they been the same Persons. Again, there is no

greater mark of Diſtinction between Perſons, then their not living in the ſame Age, which 'tis plain theſe Men did not, for *ver.* 30. they ſay, *If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets :* So that the ſame Men could not be theChildren andFathers too,as our Inquirer imagines ; they could not be the ſame Perſons, becauſe they never liv'd together in the ſame Age.

I cannot but farther obſerve, That tho' the Murther of *Abel* be as remarkable, and bears an equal weight in the Verſe with that of *Zacharias*, our Inquirer doth not Argue from that, as he doth from the other ; becauſe he could not but ſee that this Inſtance of *Abel* would ruine his Proof of a Revolution for Two Reaſons. 1. Becauſe the vaſt Multitude of the *Jews*, upon whom the Blood of *Abel* (as well as *Zacharias*, and others) was charg'd, could not live in *Abel's* time, when all Mankind made up but Four Perſons. 2. Becauſe his Maſter, *Van Helmont*, allots to every Man only * 1000 Years in the World, to undergo his 12 Revolutions in ; whereas this Puniſhment, threatned the *Jews*, befel them 4000 Years after *Abel's*

*See a Letter concerning the Revolution of Humane Soul's p. 10.*

*bel*'s Murther. What a ſtand then are we at! By the *Helmontian* Doctrine, unleſs the Murderer of *Abel* be Born again, to have the ſame Meaſure meted to him, the Juſtice and Truth of God cannot be ſalv'd; and yet you ſee 'tis beyond the Power of this Expedient called a Revolution, to bring him down low enough to ſuffer with the Jews for it: So that hereby inſtead of defending the Diſpenſations of Providence, which they pretend to aim at, they expoſe it, by making it liable to all thoſe Abſurdities and Contradictions this Doctrine doth run them into.

*What may be the meaning of the Prophet* Ezekiel 16. 55. When thy Siſter *Sodom* and her Daughters ſhall return to their former eſtate, and *Samaria* and her Daughters ſhall return to their former eſtate, then thou and thy Daughters ſhall return to your former eſtate (*that is* Jeruſalem *and her Daughters.*) *Seeing it plainly appears that they were Dead and gone, how is this poſſible to come to paſs that they ſhould return to their former Eſtate without being born a new into this World?* Qu. 5.

The Prophet here uſeth an exalted manner of Denying. *Sodom* and *Samaria* were *Anſw.*

deſtroy'd beyond the power of Reſtitution, and the ſame irrecoverable Eſtate is here threatned to *Jeruſalem*, as if he ſhould ſay, 'As ſoon ſhall *Sodom* and *Samaria* Siſter-Ci-'ties with thee in Iniquity and their Daugh-'ters (*i.e.*) the ſmaller Cities under the Go-'vernment of theſe great Ones, return to 'their ancient Power and Dominion, as *thou O Jeruſalem, who art more wicked than either*, ver. 48, 51.

Our Inquirer, you ſee, hath miſtaken the obvious Senſe of theſe words, and 'tis well for him that he hath been miſtaken, for elſe we muſt have made a quarrel between *Helmont* and his Diſciple; for firſt I don't find that the *former* doth grant *Revolutions* to Cities. 2. If he can allow it, the *Helmontian* Returns are all made within 1000 Years, whereas theſe Cities have all been deſtroy'd much longer, and yet have not made their firſt *Revolution*. 3. All *Helmont*'s Returns are ſaid to be in a Natural way, by Generation, but the return of *Sodom* can never be ſo, becauſe all the Citizens were deſtroy'd; therefore if the Inquirer will needs have this City to return, it muſt be in a miraculous manner, by Reſurrection.

*What is the meaning of those words of* Moſes *in the* 90 Pſ. Thou turneſt Man to Deſtruction, and ſaith return ye Children of Men? *Were they not the ſame People or Men that were turn'd to Deſtruction that were to return again, that ſo they being new graffed might bring forth better Fruit? And doth not* Solomon *ſay in* Eccleſiaſtes, *Ch.* 1. *v.* 4. (*as it is in the Original*) Generation goeth and Generation cometh? *and not one Generation goeth and another cometh.* (*One and another is added by the Tranſlator?*) Qu. 6.

דור הולך ודור בא והארץ לעולם עומדת

The Paraphraſe of *David's* words is eaſy, *Thou turneſt man to Deſtruction* (that is) to the Deſtruction of the Grave, and ſayeſt, *Return ye Children of Men*, at the general Reſurrection. Nor will his other Text in *Eccleſiaſtes* give us any greater trouble. The Omiſſion of theſe Particles in the *Hebrew* is agreeable to the brevity of that Tongue, but the Propriety of the *Engliſh Language* requires that they ſhould be expreſs'd: but I will not ſquander away time in contending it. If our *Inquirer* be ſo rigid that he will not allow the Obſervance of *Idioms* in Tranſlation, I'le grant him his own way of Reading, by which I don't ſee what advan- *Anſw.*

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tage he will bring to his Cauſe; for who can read ſuch Expreſſions, *Generation goeth and Generation cometh, Age goeth and Age cometh, Year goeth and Year cometh*, and thereby apprehend that the very *ſame Generation, Age* or *Year* goeth and cometh? If *Solomon* had meant any ſuch Senſe, as there would have been a neceſſity of his expreſſing himſelf in a different form of Speech from what he hath done, ſo who can doubt but that he was able enough to do it?

Qu. 7. *What may be the meaning of theſe words in* 1 Peter, *Chap.* 3. *ver.* 18, 19, 20. For Chriſt alſo hath once ſuffered for Sin, the Juſt for the Unjuſt, that he might bring us to God, being put to Death in the Fleſh, *but quickned by the Spirit, by which alſo he went and Preached to the Spirits in Priſon* [*in* Greek *to the ſame Spirits*] *which were ſometimes diſobedient, when once the long-ſuffering of God waited in the days of* Noah, *while the Ark was a preparing, wherein few, that is, Eight Souls were ſav'd by Water? Were not theſe the ſame Souls that were living in Bodys of Fleſh again at the time of Chriſt and his Apoſtles on Earth, that ſo they might have his Death and Reſurrection preach-*

*preached to them? Else what benefit could these men have had of the Death of Christ, had they not liv'd and had the Grace and Favour of our Lord Jesus Christ tenderd to them, according to what is written*, he tasted Death for every Man?

The force of the *Inquirer*'s Argument is this, That the Disobedient Persons in the times of *Noah* must afterwards be born again, or else Christ could not by his Spirit Preach to them, as he is here affirmed tc do. But I see no necessity at all of forcing such a Conclusion from these words: a Signification may be allow'd them, that is more natural, which is, that Christ by his Spirit in *Noah*, who was styl'd a * *Preacher of Righteousness*, did once Preach to that *Generation* of Rebellious Sinners, who liv'd before the *Floud*, whose Spirits at the time the *Apostle* speaks of them were in *Prison* (*i. e.*) in Hell, for their former Disobedience. *Answ.* * 2 Pet. 2, 5

The *Inquirer*'s Interpretation will not stand for these Reasons. 1. Because he takes the *Prison* here mention'd for *Humane Bodies*, which tho' it be agreeable to the *Platonick Philosophy* to call the Body the *Prison of the Soul*, and to say that it is thrust into

into it for Sins committed in a ſtate of Pre-exiſtence, yet the Scripture knows no ſuch Language; it calls a Man no where a *Spirit in Priſon.* 2. Theſe Perſons living in *Noah*'s time, cannot be living again in our Saviours Age, becauſe they would then extravagantly out-run the Time allow'd by *Helmont* to complete their Revolutions in.

Qu. 8. *Doth not the Wiſdom of God (the good Huſbandman) appear by ſtill new graffing and Tranſplanting, that ſo at laſt he may have good Fruit?* And if an Earthly Gardiner will Plant, Graff and Inocculate in order to have good Fruit, much more ſhall the great Gardiner do, that planted the World.

Anſw. *Metaphorical Arguments* will prove nothing but the weakneſs of ſuch as make them: for as all ſuch things between which a *Metaphor* can be drawn, bear a reſemblance between each other, upon the account of ſome *Qualities* or *Reſpects* on which it is founded, ſo upon different *Conſiderations* the very *ſame things* will diſagree; and hence it is that a Metaphorical Argument is eaſily turn'd on him that firſt uſed it, as this may be in this manner:

As a wiſe Gardiner doth not remove his Graff from the Stock he hath once inſerted it,

it to any other, or having once remov'd it, doth not return it to the old Stock to live again in his Garden; much leſs will the *All-wiſe Gardiner* that planted the World, remove the *Graff* of the *Soul* from the *Stock* of the *Body*, which it was firſt joyn'd with, to any other, nor having once ſeparated them, will return the Soul to its old Body, to live again in the *Garden* of this *World*.

As a *Wiſe Gardiner* can never *Graff* a Tree with a corrupt *Graff*, and be ſo Vain to hope that he ſhall thereupon receive good Fruit; ſo neither can the *Great Gardiner* expect good Fruit from a wicked Soul by *Tranſplanting* it, &c.

As a *Wiſe Gardiner*, when a Tree dies, does never Plant it afreſh with hopes that it may live in his *Garden* again, but, if it be Corrupted, doth caſt it into the Fire, if Sound, doth reſerve it for better uſes; ſo neither doth the *All-wiſe Gardiner*, when a Man dies, plant him again to live in the *Garden* of this *World*, but, according to his demerit, doth appoint him the endleſs *Joys of Heaven*, or the everlaſting *Flames of Hell*.

Theſe *Helmontians*, you ſee, are able to lay no Foundation for their Opinion in Scripture: we will in the Second place try whe-

ther it can find any Countenance from Reaſon.

OUR Inquirer diſcovers to us his *Notion* of this *Revolution* from ſome Inſtances which he lays down of a rich Man that bears himſelf to the Poor in an Unmerciful way: He informs us that if this Text of Scripture be true [*The ſame meaſure* &c.] that then 'tis neceſſary that this *rich Man ſhould be born again and become Poor and know hunger and want as he made the poor man to know; that he which killeth with the Sword ſhall be killed with the Sword*, &c. But tho' in theſe and the like Caſes puniſhments in the ſame kind will hold, yet we ſhall find upon a little Conſideration, that it muſt fail in a Thouſand inſtances; for Pray, how is it poſſible for *Nero* who deſtroy'd the *Chriſtians* by more than a Hundred kind of Deaths, to ſuffer Death in ſo many kinds himſelf, tho' we ſhould with *Helmont* grant him *Twelve Revolutions*? Theſe *Revolutioners* ſay that the deſign of their *Hypotheſis* is to clear the Juſtice of God in ſuch matters: Let us ſuppoſe this bloudy Tyrant to have taken away the life of Ten Thouſand Men only, it cannot conſiſt with God's Juſtice to let either of theſe Mur-

Murthers to go unpuniſh'd; and if *Nero* ſhould live Twelve times, and be killed as often, the meaſure would be abundantly too ſhort: the Bloud of 9988 would ſtill remain calling for Vengeance; and if we ſhould allow *Nero* as many Births and violent Deaths, 'twould (not only contradict the *Helmontian* Doctrin, but) lay a neceſſity on God to prolong the World 200000 years (allowing but 20 years to a Revolution) before *Nero* can have all theſe meaſures of Murther meted to him that he hath meted to others; but I'le change the Inſtance: What is to be done to a Man that makes himſelf Drunk, or Murthers himſelf? muſt he not be born again, and exerciſe the ſame upon himſelf again? If a Man commits a Rape, he muſt according to this Doctrine be born a Woman, and ſuffer the like. Did *Wat Tiler* and *Jack Straw* raiſe Rebellion againſt their Prince? Wo be to 'em! for they muſt be born again, and be Princes, to have Rebellion committed againſt them. He that abuſes a Beaſt by Sodomy, muſt be born a Beaſt, or elſe he cannot have the ſame kind of meaſure meted to him.

II. God would be the Author of Sin. Whatſoever God hath order'd to come to

paſs in a certain and neceſſary manner, of that is he the Author: But if one Man commits a ſin(ſuppoſing of Theft or Uncleanneſs) againſt his Neighbour, God hath order'd, it ſhall come to paſs, that another ſhall certainly commit the ſame Sin upon him, and therefore according to theſe men God muſt be the Author of Sin.

III. There would be no end of Wickedneſs, but it muſt be carried on to Eternity, for if one Man, ſuppoſe *Jonathan*, had broke his Oath, and betray'd his Friend *David*, a Third Perſon after a new Revolution muſt break his Oath and betray *Jonathan*, a Fourth muſt do the ſame to *him*, and ſo on for ever; for if theſe Turns of Falſification ſhould ever ſtop, the Perſon with whom the ſtop is, would not have the ſame meaſure meted to him.

IV. Since theſe Men hold that Souls after their ſeparation from their Bodies, do in ſome time embody themſelves again, pray let me ask what became of that innumerable company of Souls which were driven from their Bodies in *Noah*'s Floud. The World was near 2000 Years old when the Deluge came, and the Age of Man being then Ten times as long as 'tis now, and Peo-

PeopleGenerating then to a very great Age, the old World muſt be better inhabited then this: and therefore ſome of the Souls muſt remain unprovided with Bodies to this very day, having not in above Three Thouſand, Seven Hundred Years, made their Second Revolution, tho' *Van Helmont* affirms that all the Twelve Revolutions muſt be over with in the compaſs of 1000 Years, and that the abſences of the Soul from the Body, between each Revolution, take them one with another, are only 25 Years 3 Months and 10 Days.

V. When theWorld ſhall come to a Diſſolution, 'twill then be naturally impoſſible that ſo many Thouſand Millions of Men (as will then be living on the Earth) ſhould come all to their Twelfth Revolution together. Men are born in a ſucceſſive way, and it muſt needs happen, if theſe Returns to Life were allow'd, that whilſt ſome were perhaps at their Eleventh or Twelfth Revolution, a far greater number would be at all the Stages below that, and a great many would not be allow'd to finiſh their firſt Life begun in the World: ſo that ſome can have no Revolution at all, and much the greater part would not have time to complete them all, which muſt

muſt make a large Breach in this *Helmontian Hypotheſis*.

VI. If Men that live now have liv'd divers lives before, Either *they do remember* what was done in their former lives or *they do not*. If they *do not remember*, to what purpoſe is it for Men to be born again to ſuffer for Faults which they cannot recollect, or have the leaſt knowledge that ever they were guilty of them? and how can they be hereby made ſorry and Repent for their Offences, ſeeing upon the ſtricteſt Search they can make, they cannot tell *when*, *againſt whom*, *in what*, *nor how* they have Offended: and how ſhall they or others take warning by theſe Puniſhments, ſince they can never gueſs for what it is they are puniſhed: God forbid that we ſhould think that the great Judge of Heaven and Earth ſhould ever eſtabliſh ſuch a ſenſeleſs manner of Inflicting puniſhments. *If they do remember*, how uſeful may ſuch Men be to the World, in ſupplying the Defects, and deſiding the Differences amongſt Hiſtorians reporting the Facts of dark and Fabulous Ages? And that we may know whether the *Enquirer* be able in this kind to become a Benefactor to the Publick, let him ſhew the length of

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his memory, in the more eaſy task of recounting in what Countries he receivd his various Births; who were the Princes or Governours there, what Profeſſion or Trade he might be of in each life, and whether many or one Religion ſerv'd his turn, how many Wives and Children he hath had in all times of his Revolutions, and in what Regiſters I may find their names. But if to excuſe himſelf from this trouble it be ſaid that our *Inquirer* hath not yet undergone his *Second Revolution*, then indeed he will not be brought into either part of this *Dilemma* as it now ſtands; but if this preſent Life will become future, then I ſhall bring him within the compaſs of it, and that too with great advantage to himſelf, if this be his Opinion and he in earneſt with it; for I do hereby make him this Offer, that on condition that he will now deliver me 100*l* I will give him the beſt ſecurity he can deſire, to pay 2000*l*, when he comes a ſecond time into the World; and by the leave of the Government I muſt be allow'd to ſay that this is an Encouragement, beyond the Lottery-Act, (which provides only for the preſent Life) for by this means an old *Helmontian* that hath done with the Enjoy-

ments

ments of this Life, doth after he hath div'd under Ground about 28 Years, riſe up again Young, and lays hold on a good Eſtate that waits his Return.

I come now to my Third and laſt Part, which is to ſhew that this Opinion is repugnant to ſeveral Parts of the Chriſtian Religion.

If there be a Revolution, this muſt come to paſs by the Soul's departing from the old Body, and betaking it ſelf to a new, or elſe by joyning again with its old Body, neither of which will be allow'd by Scripture or Reaſon.

I. This cannot be done by taking a new Body; for if the Soul of a Man ſhould take to it ſelf and be united with a different humane Body from what it was in Union with before, this would not be the ſame Perſon; for as the *Soul* and *Body* are both neceſſary towards the making up of a Man, ſo the *very ſame Body* and the *very ſame Soul* are neceſſary towards the making up of the *ſame Man*: and if the ſame Perſon cannot be made up of parts that are altogether Strangers to one another, then if I ſhould grant [*theſe Helmontians*] a Revolution in this Senſe, all this talk about *meaſuring*

*ſuring and meting*, (of which our *Inquirer* is ſo very fond) ſignifies nóthing, becauſe the ſame Perſon that hath done injury to another, cannot be brought about again to receive the ſame meaſure: that Body that in this Life wanted Bowels of Compaſſion towards the Poor, muſt not it ſeems be born again to ſuffer, but another Body no way acceſſory to the Fact, muſt upon that account be pinch'd with hunger and nakedneſs. This, as it is repugnant to God's Juſtice, ſo it is to the Veracity of his Holy word, which declares *Rom.* 14. 12. *That* every one *of us ſhall give an account of* himſelf *to God;* which cannot be if the ſame Perſon doth not anſwer for himſelf.

II. This contradicts the very Notion of the Reſurrection, which is that the Body which we lay down ſhall riſe up to a new Life: For the Soul never dies or falls to the Ground, 'tis only the Body that is to riſe, but if but one Body in Twelve ſhall riſe again, the Doctrine of the Reſurrection is almoſt ſhut out of the Chriſtian Faith; Eleven Bodies in Twelve muſt be for ever in a State of Corruption. So that what the Apoſtle ſpeaks concerning every ſingle Body that *This Corruptible muſt put on Incorrup-*

*tion* &c. cannot, in any tolerable Senſe be true, if this Opinion be.

III. This interferes with the Doctrine of the Reſurrection, for (allowing this Opinion) what St. *Paul* delivers of it, would not
Rom. 8. 11. hold ſo much as generally true, *He that rais'd up Chriſt from the Dead, ſhall quicken your mortal Bodies.* Now *all Bodies* are *Mortal,* and therefore *All* are to riſe, *for as*
1 Cor. 15. 22. *in Adam* all *dy, even ſo in Chriſt ſhall* all *be made alive.* But if theſe Pretenders to Inſpiration ſhould not think St. *Paul*'s Authority Great enough, take that of our *Saviour* himſelf in *Joh.* 5. 28, 29. *The hour is coming in* the which all *that are in the Graves ſhall hear his Voice, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation:* So that *All* muſt Riſe, and *All* come to Judgment. Wherefore *Van Helmont,* ſeeing that He could not drive his Revolution this way, unleſs he would fall on theſe and many other paſſages of Scripture of the like Importance, takes the other end of the Staff, and affirms, that the *ſame Soul* is joyn'd to the *ſame Body* again, and being ſo united, do make up the ſame Perſon that liv'd before. If you would know

know the manner of this Union, read his 123 and 124 Queries, where you are inform'd, *That the Soul in each Revolution, when it receives the first beginning of the Body in the Womb, doth by a Magnetick Vertue, attract to it self the Particles of its former Body, as the Load-stone doth the Particles of Iron-dust, so that there is a Revolution of the same Bodies as well as of the same Souls.* Now if the *Inquirer* will follow his Master in accounting thus learnedly for our beginning in the World, he will upon a little better Consideration find, that it must force him, if not to do greater Violence to Scripture, yet certainly to offend more against *Reason* and *Philosophy*, than if he had taken the former way, and held that the Soul is united to a *new Body*. For first, (to consider the manner of this re-union) 'tis impossible for what is immaterial, as the Soul is, to attract in a way Real and Natural, as tis here affirm'd to do; for whatsoever doth so attract doth do it by sending out of Particles or Qualities, which nothing but what is Corporeal or a Body can do, because no Beings besides Corporeal ones, do harbor such Qualities or Particles in them, and whatsoever is Corporeal doth consist of divisible parts, and

See a Letter concerning &c. p. 25.

whatſoever is ſo, is Corruptible: nay for as much as it conſtantly ſends out and waſts parts in Attraction, 'tis under actual Diviſion and Corrruption: which is a conſequence of this Opinion that draws after it many more wicked than it ſelf.

Let me for once turn *Inquirer*, that I may diſpatch the ſooner. How can the Soul attract into the Body of the Mother as much Duſt as is neceſſary to make a humane Body, and ſhe perceive nothing of it? and how ſhould Duſt, which hath not the leaſt tendency that way, run (without a Miracle) into a Humane ſhape? Why doth not the Soul attract other Duſt beſides that of Men? And why not another Man's Duſt that lies nearer to it rather than its own? Why doth it attract only a certain Portion of its former Body, and not the whole? What is it that ſtints the Soul in its attraction, and hinders a Man from being Born at the ſame Stature he was of when he dy'd? And when once the Soul is joyn'd to the Body, why ſhould they be ever ſeparated, ſince the attractive power of the Soul muſt needs be ſtronger on the Body when united to it, than when 'tis at a diſtance from it? Theſe and abundance of Queſtions more, which

I might ask, will not eaſily be anſwer'd, but will contain in them ſo many Difficulties and Abſurdities which this fancyful Doctrine muſt draw after it.

4. But if I ſhould be ſo courteous as to overlook theſe, and allow that Men might after this Faſhion be born, *They would be brought into the World without any Father*, or which is the ſame paradoxical Abſurdity, *A Man would not beget his own Children.* We have but two Parts Soul and Body: the *Helmontian* will grant us, that he doth not beget the Souls of his Children, and as for the Body, the Soul does attract and unite that to it ſelf: ſo that the Man, we call *Father*, hath nothing to do in the matter. It muſt be an Error to think that *Abram begat Iſaac*, or *Iſaac begat Jacob.* At this rate I do not ſee but that a Woman might be with Child without troubling a Man for his aſſiſtance; If an unmarried Daughter of one of our *Helmontians* ſhould be with Child, her Father hath no reaſon to be angry at the matter, for the Soul came into her, and drew a Body after it without her knowledg, or conſent, and how then can ſhe be blam'd, the Father cannot be ſo unreaſonable as not to accept this Plea and be ſatisfy'd.

But

V. But if I ſhould be ſo kind to theſe *Helmontians*, as to grant that this is a proper Generation; let us then ſit ſtill, and conſider what will follow from it. They tell us that this ſame Perſon that is now born did live perhaps before in the World divers times: at this rate 'twill fall out that *a man may beget his own Grand-Father and Grand-Mother*, which is one of the moſt ridiculous Paradoxes in the World. Let me explain my ſelf in the inſtance of *Adam* and *Eve*; They after their firſt Death could be born of none but their *Grand-Children*, and if they were born of them, 'twill unavoidably follow, that theſe *Grand-Children* begot the very ſame Perſons that begot their *Father* and *Mother*: And if *Adam* had dy'd young, and had, according to *Helmont*'s Hypotheſis come to his Second Revolution within a little more then 27 Years, he muſt have been Born of his own Children, and ſo *Cain* or *Seth*, whom he begat, muſt have done as much for his Father in begetting him again. Hence too muſt follow, that, our *Firſt Parents* were the mediate cauſes of themſelves, that they were Born and Created too, that they were Polluted with original Sin, and yet liv'd in a ſtate of Innocence. That *Adam*

was

was in Paradiſe, was Tempted, did Fall, that he *knew Eve his Wife*, and yet he knew her not, but was born long after all theſe things were done. If Riddle and Banter can recommend any Doctrine to the World, I know none that deſerves better Eſteem than this.

VI. This will bring Confuſion and Obſcurity upon the *Geneology of Adam*, and the imputation of Ignorance or Falſhood on St. *Jude*; for he reckons *Enoch* the Seventh from *Adam*; which 'tis impoſſible he ſhould be, if *Adam* made his firſt Revolution in due time, and if *Seth* too reciev'd his next Birth in his own Line, there can be but 5 Perſons from *Adam* to *Enoch*, tho' *Moſes* alſo reckoneth up 7 in the Fift Chap. of *Gen.* And if *Adam* and *Seth* were born again, and under new Names reckoned amongſt the 7, are not theſe inſpir'd Men more likely to know it then the *Inquirer* or his *Maſter*? And if they knew it, can we believe them ſuchSophiſters as to reckon up 7 Perſons for 5, to amuſe us with new Names inſtead of newMen? Would it not have well become the Ingenuity of ſuch pious Men, by ſome information, to prevent that Error and Confuſion, ſuch a ſtrange way of Numera-

meration muſt needs ſubject us to?

VII. When Men come to *dy*, 'tis natural for them to caſt their Eye upon the Condition they are next paſſing into; and therefore if they have any belief of their *Revolution*, 'tis at that time, above all others, that you are to expect that they will deliver their Thoughts about it: but amongſt all the Diſcourſes of Pious Perſons mention'd in the *Old* or *New Teſtament*, you will not find the leaſt intimation of any proſpect they had of living again upon the Earth. And do you think it can conſiſt with the Affection and Duty of ſuch Religious Perſons, as *Jacob*, *Moſes*, *Joſhuah*, *David*, St. *Paul* &c. to take their laſt leave of ſuch as were committed to their Care, without warning them of thoſe Miſeries their next Revolution would bring upon them, if they ſhould now live in Diſobſervance of their Duty? Could they part with ſuch Sorrowful and Affectionate people they ſtood related to, without comforting them with this Conſideration, that a few Years would bring them back to live with one another again? But alas! *God remembers that we are but Fleſh, a Wind that paſſeth away, and cometh not again*, Pſal. 78. 39.

*Heze-*

*Hezekiah* under the apprehenſion of Death, had no ſuch expectation, but Laments that he ſhould *Behold Man no more with the Inhabitants of the Earth*, Iſa. 28. 10. If *Job* had been of *Helmont*'s Perſwaſion, that he ſhould return to live on the Earth again in about 28 Years, he would not have pronounc'd of himſelf, with that Confidence he doth, *Chap. 7. ver.* 8, 9, 10. That *the Eye of him that hath ſeen me ſhall ſee me no more: as the Cloud is conſumed and vaniſheth away, ſo he that goeth down to the Grave cometh up no more, He ſhall return no more to his Houſe, neither ſhall his place know him any more.* As no body diſcovers a ſtronger Faith then *Job* of a general Reſurrection at the laſt Day, ſo you ſee on the other hand, no body is more poſitive againſt Riſing again to live on the Earth. 'Tis much if the Prophet *David*, who foretold at a great diſtance our *Saviour*'s Reſurrection, ſhould have notice of his own, to a new Life here, eſpecially ſince it muſt have been near at hand (if *Helmont* be in the right.) But on the contrary he renounces all hope of farther time for Repentance beyond the preſent Life in this Ejaculation, *O ſpare me a little, that I may recover my ſtrength, before I go hence and be no more ſeen*, Pſal. 39. 13. *Joſeph* upon his Death-bed Propheſy'd of the departure of the *Children of Iſrael* out of *Egypt*; But he had no notion that his Body in a little while ſhould Revolve; for according to the cuſtome of the Country it was *Embalmed* in order to the moſt laſting preſervation, and he adjur'd his People to carry his Bones with them; which they accordingly did, and about 200 Years after his Death, they were buried again in *Sichem*. When our Souls and Bodies do part, they have their particular Appointments: *Then*, ſays the Wiſe Man, *ſhall the Duſt return to the Earth as it was, and the Spirit ſhall return to God that gave it*, Eccl. 12. 7. Men can Live here no oftner than they Dye, and that the Apple tells us is *Once*, and after that is *Judgment*. Heb. 9. 27. St. *Paul* pointing to the *Bodies* that the Faithful do carry about them; let's underſtand upon their Diſſolution, how much better habitation the Soul would have: *We know*, ſays he, *that if our Earthly houſe of this Tabernacle were diſſolv'd we have a building of God, a Houſe not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. And therefore in the firſt Chapter to the *Philippians*, He oppoſeth the State after Death to the abiding here in the Fleſh, and deſires rather to depart, and to be with *Chriſt*. The Soul of the *Penitent Thief* too (Luk. 23. 43.) paſſed immediately upon his Death into a State of Happineſs. And the next news that we hear of *Lazarus* (Luk. 16. 22.) after his Departure, is, that he is partaking of the Enjoyments of Faithful *Abraham*. Theſe bleſſed Spirits which are now ſeated in Heavenly Regions, will at the day of Judgment have an increaſe made to their Happineſs, but will never any more be ſent back to the Earth, there to live again in corruptible Bodies.

8. But to cut my Work ſhorter, inſtead of amaſſing more Arguments of this kind, I will make uſe of one ſenſible Demonſtration, which I will deſire leave here to lay down out of its proper place. But that the force of it may be better underſtood, 'twill Firſt be neceſſary for me to give you an account of as much of the *Hypotheſis* of *Van Helmont*, as will be needful for my purpoſe; and this I will do out of a Book, ſent me by the *Inquirer*, call'd, *A Letter concerning the Revolution of Humane Souls*. In that we are told, *pag.* 10, 11, 12. 'That every Man lives a '1000 years on the Earth, in which time he undergoes 12 Revolutions in 'the ſame Body: In all which time the Soul is abſent from the Body 333 $\frac{1}{3}$ 'Years; and if theſe 12 times of Abſence are computed one with another, the diſtance between every parting and meeting again of the Soul and Body, will be 27 Years, 10 Months and 2 Days. Now I will ſhew the Impoſſibility of the Reunion of theſe parts, in the time that this Philoſopher hath aſſign'd for it; and the Reaſon I do it by is obvious. *viz.* The teſtimony of our Senſes, That the Bodies of departed Souls are not reaſſum'd by them in a much longer ſpace. 'Tis ſo intolerably ignorant to think that our Bodies do, within the compaſs of 28 years, corrupt ſmall enough to be drawn into the Womb at every new imaginary Birth, that the Plea of Dotage, which commonly attends old Age, will not be ſufficient to excuſe it. For whoſe Faculties can be ſo much impair'd as not to know, That ordinarily in dry Graves the Bones will appear entire, and in ſome Vaults the Fleſh will not be all conſum'd in that time. Many Perſons now living, who ſaw Biſhop *Braybrook*'s Body taken up out of a Vault in St. *Paul*'s Church, about 20 Years ſince, (in which he was laid about 200 Years before) can teſtify, That there remain'd not only a firm Connection between the Bones, but that alſo the outward Skin that cover'd them, and ſome Entrails within, tho' dry'd like Parchment, were not conſum'd. The Romaniſts do ſhew abundance of Bones, as Relicks, which tho' moſt of them did never belong to thoſe ancient Perſons they are aſcrib'd to; yet they have, amongſt them, Loads of ſuch as are about 1000 Years Old. Theſe are not, can not be attracted into the Womb, and yet the Men, in whoſe Contexture they once were, cannot make their Revolutions without them; unleſs the *Helmontians* believe that a Man may be made up like a Collar of Brawn, all Fleſh and no Bone. But if you deſire Inſtances that are more General, I would carry your Thoughts as far as *Egypt*, *Judea*, and indeed to all the Eaſt, where anciently that curious way of *Embalming* dead Bodies prevailed, or to old *Rome* and many other Nations, who burnt their dead Bodies, and by an Artful way they had, ſeparated the Aſhes of the Body from that of the Fuel, and then put them into Pots. Now were I an *Helmontian*,

*montian*, there is nothing I ſhould hate more than theſe ways of preſerving Bodies; for they are ſo ordered, that the Magnetiſm of the Soul hath afterward no power to draw them towards a Revolution: I will ſend theſe curious Inquirers no farther than the Univerſity of *Oxford*, where they may ſee Inſtances of both theſe Sorts of preſerving: *There* is a Body Embalm'd, of which there are undeniable Tokens, that it muſt be 2000 Years old, and their Urns are but little under that Age: but 'tis not to be doubted but if the Veſſels which contain this Humane Duſt could laſt ſo long, but that they would remain till the laſt Trump ſhall call them to Reunion. Well then, if the Souls to which theſe Bodies did belong, have not fetch'd them away in all this time, there is then no Ground for this Unphiloſophical Poſition: 'That the Soul, after a few Years ſpent in a ſtate of Separation from 'the Body, ſhould joyn with its old Companion again.

Laſtly, *This Doctrine*, if believ'd, would lead Men into *Security*: For if they cannot recollect, that they ever had any *Life* beſides the *Preſent*, they muſt conclude that they have XI more behind, and on that Account would defer the trouble of living well till their *Laſt Revolutions*. That Men, if they had liv'd at all before, would remember it, I prove 1. From * *Pythagoras*, who poſitively affirms it. Now his Teſtimony in this Caſe ought to be deciding, becauſe *He firſt* taught this Doctrine to all the Eaſtern Nations, and therefore muſt better underſtand his own Opinion than his late *Diſciples* the *Helmontians*. 2. Becauſe the Body decay'd by Age would be repair'd at every new Birth, and therefore the Soul would exerciſe *memory*, and all its other Functions, in it better than before. 3. The *Rich Man* in the Goſpel (*Luk.* 16.25,27.) is repreſented as remembring his *Family*. 4. Unleſs we retain in another Life a memory of *this*; we cannot give an Account of it in the day of Judgment, as we muſt do. (*Rom.* 14. 14.) 5. *The Worm that never dies*, (*Mar.* 9. 44.) is an evil Conſcience, reflecting in the next World upon Sins committed in this; But if I ſhould not inſiſt on this, but yield that Men cannot remember, this Conſequence againſt Religion will ſtill follow: For ſince they declare that every one muſt have XII *Revolutions*, granting that a Man cannot come to know whether he be at the *Firſt* or *Laſt* of them, yet he is ſure, that 'tis XI to one but that he ſhall have another Revolution, which is odds enough on the Sinners ſide. And if Men are apt now to delay their Repentance, whilſt they are under the Perſwaſion that *this Life* is the only time of Tryal; how wicked will they be, when they

* Ἐνεργέστατα γὰρ καὶ σαφῶς ἀνεμίμνησκε τῶν ἐντυγχανόντων πολλοὺς τὸν πρότερον βίον, ὃν αὐτῶν ἡ ψυχὴ πρὸ τοῦ τῷ τοῦ σώματι ἐνδεθῆναι, &c. Iamb. *cap.* 14.

come to believe, (as ſo great a probability muſt make them do,) that they ſhall live again, at leaſt one Age more, on the Earth.

The Inquirer concludes thus,

*Now if any Man will put Pen to Paper to deny the Return of Souls, I would put my Hand to Paper to prove that That Man does deny there is any God but what he hath fondly conceiv'd. But if Men will only exclaim againſt, and call it* Damnable Doctrine (*as I hear ſome do*) *I would thereupon ask this Queſtion, Whether it be not a Duty incumbent on Teachers to refute this Damnable Doctrine* (*if they are able*) *that Men might not run into it? But ſeeing many Books containing this Doctrin, have been Printed in divers Languages and divers Countries, and no Man, that we can hear of, hath hitherto written againſt it, therefore I think it altogether impoſſible for them to confute it. If any One will undertake to Anſwer theſe Queſtions* (*I mean* any Teacher of one of the divers Congregations) *and ſend his* Anſwer *to me, it ſhall be kindly receiv'd. I have offer'd my* Queries *to ſome of the* Clergy of the Church of England, *and I could not find that they were willing to medle in the Matter. I have alſo ſent them to the Learned amongſt the* Presbytereans; *but if I receive no Anſwer from them, nor any other of the* divers Congregations, *to whom they are propos'd, I ſhall conclude that they are altogether unable to Anſwer what I have Written.*

W. C.

Here he forgets what Modeſty becomes *One* who pretends to be *ſeeking* about after the *Truth*, and inſults upon all that differ in Opinion from him. He ſwaggers, like *Goliah*, before he enters the Liſt, and Challenges out the Army of ſeparate *Teachers*; but in a manner that beſpeaks him a foul Adverſary: for if they will *not Anſwer* him, he concludes 'tis becauſe that they are *Ignorant and Unable*; but if they *will Anſwer* him, then he will charge them with *Atheiſm*. I know there are ſome amongſt the Perſons he provokes, that are Men of good Learning, and who could, had they not deſpis'd *This Cauſe and the Defenders of it*, eaſily have corrected the Opinion the *Inquirer and his Maſter* have of themſelves, and let them underſtand what *little Creatures* they really are. *Toleration* hath lately brought forth Three unſhapely Sons at a Birth, the *New-Jeruſalem-Man*, the *Barker* and *Revolutioner*; But of the Three, the laſt is the *weakeſt* Brother, as having only inſtead of Reaſon, a hard Fore-head where with to defend himſelf.

That I may not be too tedious, I'le put a ſtop here, and conclude my ſelf, SIR,

*Your Moſt Affectionate Friend and Servant,*

J. H.